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THE TEACHER'S ELEVEN HELPERS.*

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EIGHTH LECTURE.

This morning our theme is: "The Teacher's Eleven Helpers." Every Sunday-school superintendent who is capable will sooner or later have a good school. However disorganized the school may be when he takes it, he will work cosmos out of chaos in due time. Every capable teacher, whatever may be the class passed over to him or her, will sooner or later have a well-managed class because the teacher can by patience, perseverance and prayer largely overcome the difficulties that any class presents. If the teacher is fortunate enough to have a good superintendent, then teacher and superintendent work in close co-operation, and school-work and class-work rapidly attain a fine development.

I am talking this morning, however, about that particular teacher who, even independently of the superintendent, can make admirable use of the eleven helpers that God has given.

Every teacher has *two eyes*. I have seen teachers who you would think were blind, because they did not seem to see. Every superintendent who notices finds teachers who are oblivious to disorder in the class. The boys may be cutting up didos but the teacher keeps on the even tenor of her way and

*This article is one of ten lectures on "The Book and the Boy," which Dr. Schauffler delivered at Union Theological Seminary during October, 1914, on the Sprunt Foundation. The lecture was taken down by a stenographer, and we give it as it was delivered. See editorial comment.

THE VALUE OF THE CHURCH TO THE COMMUNITY.

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In most communities in our country there are one or more churches. They are built at considerable cost. Men put money and labor and life into them. And through the years they contribute considerable sums to their support. These houses of worship are being multiplied at home and abroad as fast, even faster, than they can be paid for. To what purpose is this enormous and continuous outlay of treasure for church extension and church maintenance? What is the value of the church to the community? The answer to this question here attempted is only partial and suggestive.

The value of the church to the community is manifold. Beginning at the lowest and advancing to the highest I will say,

1. That the church has an economic value to the community.

It makes a substantial contribution to the wealth and material well-being of the people. It does this in various ways, but I shall mention only two.

For one thing, the influence of the church increases the efficiency of workmen. The things that make for efficiency are intelligence, conscience, and will. The church quickens the mind, awakens the conscience, arouses the will, and sends men to their tasks refreshed and re-enforced.

A house-girl claimed to have gotten religion. Being asked how she knew, she replied, "I now sweep under the mat and behind the door." She now put conscience into her work. Religion, which the church teaches, improves the quality of service in the home, in the store, in the factory, in the field—everywhere, from the janitorship of the church to the presidency of the United States.

Why do the owners and presidents of cotton mills and railroads give liberally toward the erection and support of churches

for their communities? Because they are interested in the salvation of their employees? Many of these industrial leaders are religious men, and interested in the spiritual welfare of their operatives, but their contributions to church and gospel ministry are not primarily for that purpose; they are not gifts of benevolence, but business investments. Religion makes better workmen, more capable and conscientious, productive and permanent. The church has an economic value to factories and corporations, makes for better service, less waste, and larger dividends.

The church makes not only better servants, but better masters. It stands for better work and better wages, and so contributes to the welfare both of employer and employee.

The church has a further economic value to the community in that it increases the value of real estate. The influence of the church is in the direction of prosperity, law and order, refinement, etc. The presence of a church makes a community a better place to live in. A place without a church is not fit to live in. At a banquet in London certain scoffers indulged freely in criticisms of the church and Christianity. When it came his turn to speak, James Russell Lowell challenged these infidel critics to find anywhere on the globe, where Christianity had not gone, a territory ten miles square in which they would be willing to settle their families and bring up their children. The scoffers were silent.

Men sometimes change their homes for the sake of better church privileges. Property brings higher prices in communities where there are flourishing churches, and because of the presence of these churches. Suppose all the churches in a given city were destroyed, and all the Sunday schools were disbanded, and all the congregations were dissolved and discontinued, you would soon see a tumble in the price of real estate.

In these and other ways the church creates wealth and prosperity. So that we have the right to ask every man in the community, whether he be believer or infidel, to contribute to the financial support of the church; for directly or indirectly he is a sharer in its material benefits.

2. The church has a civic value to the community. The civic

value is at least fourfold: (1) It is a school of law and order. The church teaches respect for authority, and obedience to the powers that be. The church is the friend, yea, the nursing mother, of righteousness and peace, and the active foe of sin and war. Righteousness exalteth a nation, and sin is a reproach to any people.

The State builds forts to keep the enemy out. The church is a fort to keep out the worst enemy that ever invaded a land—the enemy that perpetually incites to disorder and strife. Two men were passing through a certain town. Observing the number of its churches, one said to the other: "This place has more forts to keep the devil out than any village of its size I have ever seen." Not a bad description of the function of the church. The church a fort to keep the devil out and to keep the devil down! The church is exclusive and repressive of evil. It puts a check on the passions of men, teaches self-control, and so reduces the quantity of sin and crime, and therefore reduces the expenses of administration in every municipality in the land. Eliminate the churches from the community, remove the restraint which their teaching imposes on the evil in men, and offences against law and order, life and property, would multiply; and the trouble and expense of civic administration would multiply in the same proportion. The best police force, the best constabulary that can be ordained is the church. The church arrests men and boys, yes, and before the deed. The church is preventive in its measures. Moreover, it creates public sentiment and makes possible the enactment and enforcement of righteous laws.

I have been told that Dr. G. B. Strickler said that Atlanta could afford to contribute largely to the support of Dr. Broughton and his work, because of the aid he rendered the city in dealing with the problem of evil. Dr. Strickler's statement might be widened to apply to ever wide-awake and efficient church in the land. It would be wiser to spend money in building and maintaining churches and Sunday schools than in prosecuting criminals and in caring for the wrecks of sin. The church proposes to wreck the wrecker. The service of the church in this

direction is recognized by the State in that church property is exempted from taxation.

(2) The church is a school of patriotism. It teaches love of country, reverence for the constitution and the institutions. It fosters intelligence and loyalty. It requires of men that they render unto Caesar the things that are Caesar's, even when Caesar is corrupt and oppressive. It makes men active in the support of good government, and patient and long-suffering in the endurance of bad government. It also inspires and contends for political reform and righteousness. Thus the church is a school of citizenship.

Recently a Sunday school teacher asked his superintendent to go with him to the police station, saying, "There are four boys who have been arrested for stealing bicycles." The boys had never been arrested before, and these church-workers pleaded with the magistrate to turn the boys over to them, promising to be responsible for them. The magistrate granted their petition. They took the boys to Sunday school and church, and secured positions for them. Three of the lads are now members of the church. Here were four boys who were taking their first steps in a life of crime. The church in the persons of these workers stepped up and took them off of the hands of the State, and then returned them to the State, not burdens, but benefits; not criminals, but useful citizens. This is a sample of the church's restorative work.

The First Baptist Church of Chicago has been called a melting pot. In its membership, or otherwise connected with the great organization, are representatives of twenty-six different nationalities. Enrolled in the kindergarten of the church are members of sixteen nationalities. Here is a sample of the church's constructive work as a school of citizenship.

What is the hope of our country, with its heterogeneous population? Some may answer, "The public school;" but I answer, "The church." For the church stands behind and beneath the public school. The best defense of our nation is not an army and navy, but Christian churches and Christian schools.

These temples of His grace,
How beautiful they stand,
The honors of our native place,
And bulwarks of our land.

(3) A school of freedom and democracy.

The church teaches men self-respect and the knowledge of individual worth. Yes, the church makes men acquainted with themselves—their origin, their duties and rights, and their destiny. Moreover, the church teaches men to respect one another, their persons and their property. It inculcates the principles of equality and fraternity, and insists that the meanest inhabitant in the land has “the inalienable right to life, liberty, and the pursuit of happiness.” It is the church that has taught men to see that governments exist for the people, and not people for governments.

The oft-quoted words of Lincoln’s Gettysburg speech, now immortal (government of the people, for the people, and by the people), were not original with him. A contemporary charged him with plagiarism. The matter was thoroughly investigated, and it was found that the words had been so often used as to have become common property. Their origin antedates the founding of this republic. The earliest use of the phrase, so far as it has been possible to ascertain, was in the preface to Wycliffe’s Bible, translated before 1384. Where did the venerable reformer learn the liberal sentiment, except from the Book in whose preface he first inscribed it? Yes, it is the Bible, which the church teaches, that has made men free and equal, and governments just and fair.

(4) A school of morality and religion.

The church teaches the only true morality and the only true religion. These are the mainstays of the State. Without these this republic would never have come into existence, and without them it would cease to be. So taught the first President of the United States, and so teaches the last.

Therefore is a man a patriot? Does a man love his country? His duty is clear. Let him support with all his manhood and all his means, the home missionary enterprise, which aims to plant a church in every community in the land.

3. Social value.

The church is a social centre—the centre of a society organized on new principles, love and brotherhood. The church reduces and softens the distinctions between men, tends to destroy castes and ranks. It is a great reconciler and leveler, it levels up and it levels down. Jas. 1:9-10.

The church draws its membership from all classes and fuses them into a new and heavenly society. There is one place in the world where all men meet as equals, and that place is the House of God, the church. There is one table at which the poorest day-laborer may sit down with the millionaire, the humblest subject with his king, and that table is the table of the Lord's House.

The church teaches the Fatherhood of God and the brotherhood of man, the mightiest social forces ever released on this planet. The church teaches the unity and solidarity of the human race, and the near-divinity of the common man. From these ideas men learn mutual respect and mutual sympathy and helpfulness. By the slow and silent force of these ideas men are being drawn the world around, into an ever-strengthening league of brotherhood.

The church is a school of service, and service is social. Every social program that has ever been formulated, every philanthropic enterprise that has ever been launched—every cooperative effort for the relief and uplift of humanity, has been inspired directly or indirectly by Jesus Christ, whose house the church is. Consider what the church has done for woman: It has emancipated her. For children: Compare their lot in Christian lands with their lot in heathen lands. The church has saved them from many a wrong, and secured for them many a right and privilege. She exercises over childhood a blessed protectorate. For slaves: It first softened and lightened their servitude, then loosened their bonds, and sent them forth into freedom. The church has been the alleviating, liberalizing, and liberating force of the ages.

Consider what the church has done for other unfortunates—the blind, deaf, lame, sick, leprous. It has fed, clothed, housed, and healed them. For the poor, ignorant, degraded, outcast,

lost. It has taught, comforted, lifted, restored and saved them. The church has ever been the friend and uplifter of those down at the bottom, forgotten or despised and trodden upon. For the church teaches the sanctity of human life, of all human life, and insists that every man, even the lowest and worst, is a temple of God in ruins, and brands as a criminal any man who would wrong or rob him for selfish ends. The call and challenge of the church to every man down is, Arise, and stand upon thy feet. And it lays on all who are up the obligation to extend a hand to those that are down and help them to get up.

Is a man interested in human welfare? in philanthropic schemes? in social service? Let him support the church, the fruitful mother of all benevolent and humanitarian enterprises. The church the greatest social servitor in existence.

4. Educational value.

From the beginning the church has been an educator. It knows that intelligence, not ignorance, is the mother of devotion. The church stands for light, light for all the people. The church is the mother of popular education. To it we owe the public schools. There were no schools for the masses before the church came; there are no schools for the masses now where the church has not gone. The church has sent out into the world not only evangelists, but teachers.

When John Knox undertook to redeem Scotland, he sent abroad through the land school teachers to teach the people. He said, "Let the people know." When the Pilgrim fathers landed on this continent, they set up the schoolhouse and the church side by side. Wherever the church goes in the world, the school goes with it. It has undertaken not only the evangelization, but the education, of mankind. It bears a double torch, teaching the knowledge of this world and of that which is to come. The church is not only a founder of schools, it is itself a school, wherein is taught the highest truth, the most vitalizing and reconstructive.

Therefore, does a man believe in universal education, in diffusing the light of knowledge, freedom and happiness through all the ranks of the race—in kindling a lamp in every man's

brain? Let him support the church, the mother of educators, schools and colleges.

5. Religious and spiritual value.

Here the church is at its highest and best, for here its forces and influences are most distinctive and divine. Man is three-fold in his make-up: He is body, soul and spirit. The church undertakes to minister to the whole man, and its purpose and powers are redemptive. Other influences, those of education, philanthropy, environment, etc., are ameliorating, improving, refining; and the church does not despise these, but freely employs them and makes them contributory to its grand end; but the distinctive forces of the church are more, nay, *other* than these. They are redemptive, recreative, transforming. For the church aims to make men new, whole, perfect. The mission of the church is not the rehabilitation of an old humanity, but the creation of a new humanity. It offers men pardon for the past, power for the present, and perfection for the future. It offers men new birth, and new being, with new titles, dignities, and powers. It holds before men the vision and hope of new heavens and new earth, wherein dwelleth righteousness. In other words, through its ministry the church offers to close behind every man who will accept its gospel, the doors of an an evil past, and open before him the gates of immortality. A regenerated humanity in a renovated and remodeled world! This is what the church stands for, what it preaches and promises.

And it is furnished with powers to make good its preaching and promises. It has the gospel, which is the power of God; it has the Holy Spirit, which is the life of God; it has Jesus Christ, who is the express image of God and of man. Behold him, man like God, God like man, once dead, now alive forevermore, and invested with all authority and power. By these forces men are regenerated, and renewed unto the image of God, which is to say, unto perfection. That the gospel which the church preaches, that the Christ whom the church proclaims, and that the Spirit whom the church promises, do what is here claimed and asserted, history bears witness. From the beginning Christianity has been taking the waste material of manhood, the soiled and broken fragments, and making new men.

In the second century, Celsus, the celebrated adversary of Christianity, complained that Christ "came into the world to make the most horrible and dreadful society, so that the body he came to assemble is a body of profligates. He has rejected all the good and collected all the bad." "True," replied Origen, "our Jesus came to call sinners, but to repentance. He assembles the wicked, but to convert them into new men. We come to him covetous, he makes us generous; lascivious, he makes us chaste; cruel, he makes us kind; impious, he makes us religious."

So the church is engaged in the sublimest business conceivable, that of making men, perfect men, God-like men. And no man is so bad or broken that its forces cannot save him and set him faultless before the presence of the eternal glory. All the offices and ordinances of the church converge upon this grand object of making men whole, and uniting them in a society whose head and home are in the heavens. "And he gave some, to be apostles; and some, prophets; and some, evangelists; and some pastors and teachers. Why? For the *perfecting* of the saints—till we all come—unto a *perfect* man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-12. What altitude and amplitude of thought! "We preach Christ, warning every man, and teaching every man in all wisdom. Why? That we may present every man *perfect* in Christ Jesus." Col. 1:28. Behold that stalwart growth, Son of God, Son of man. The church is here to help us into the measure of the stature of the fullness of that sum of divine-human excellence. Every man perfect! That is the motto of the church. So that the church above is called, "the assembly of just men made perfect." The church, then, is an institution dedicated to the worship of the perfect God, and to the God-like work of making perfect men. Is any man hostile or indifferent to the church? Verily, he is judged already!

Now, have I properly magnified and represented the value of the Christian church? Has it the sort of power, and is it exercising the kind of ministry I have claimed for it? If so, then our duty is plain. As one has said, It is our duty to give the republic Christian churches. Let us build a church in every valley, on every hilltop, and on every plain—wherever there are men—

from the Atlantic to the Pacific, and put a bell on every one. "Then set these bells a-ringing, singly and all together. Let them ring out everywhere a 'Hosanna to the Son of David,' and call all the people to Sabbath rest and Sabbath worship, and Sabbath fellowship and Sabbath instruction." Let them

"Ring out the old, ring in the new;
Ring out the false, ring in the true.

"Ring out the darkness of the land;

"Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace."